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WEEKLY REVIEW.

—At the election last Saturday less than one-sixth of those entitled to vote, gave in their votes. Of these elected to the Municipality about half are Parsees. The Parsees are not more than one in sixteen of the population of Bombay.

—The *Times of India* on Monday last published as from the *Bombay Guardian* three paragraphs of which the *Guardian* was perfectly guiltless. We are prepared to answer for our own utterances, but not for those of others.

—Strange to say, nobody came forward to prosecute the gosavis who committed the assault on Vithoba. His godship, though rich enough to secure the services of Mr. Anstey, probably felt that he had not a leg to stand on. The two gosavis, when liberated, continued to speak scornfully of Vithoba, and the people of Punderpoor in their wrath fell upon them and belaboured them until they appeared to be dead. But their wounds are proving more rapidly curable than those of the deity. The sensation created by this event is immense. It is the great topic of conversation all over Western India. Many regard it as a very distressing omen. None of the fictitious deities of the Hindus could for a moment compete with Vithoba in popularity. Whether his 'deadly wound' can be healed, remains to be seen.

—Infanticide is a shocking thing, but throughout India there is a way of disposing of children that greatly exceeds it in turpitude. Little girls are married to a deity, in this presidency to Khundoba, and grow up to be licensed prostitutes, consecrated harlots. They have their dwelling-place close to the idol, and offer themselves to all the worshippers of the deity, and the money they thus obtain is so much righteousness to the votary. One would have thought that Satan himself would never have had the audacity to propose to man a worship in which harlotry should count for righteousness, but this is accepted as religion all over India. We remember to have heard of an instance of a girl who was abducted from a Mission School and married to Khundoba. In our epitome is a notice of a case in the Madras Presidency, where two little girls, six years and under, were married to an idol; but we are exceedingly sorry to see it stated that the Madras Government, by its decision, seems to legitimate the awful crime. We hope that the statement is an erroneous one; a sanction like that would bring down the thunderbolts of heaven upon the land.

—By permission of a friend we make the following extract from a letter received by him from the Rev. W. Taylor, Calcutta :

Last week, the time usually devoted to Bow Bazaar, before I had to give up my work in the Young Men's Christian Association Room, I devoted as follows : 1st, four mornings I spent in Miss Leslie's School (Baptist), and had 14 of the young ladies, mostly Native orphans, converted to God. 2nd. On Wednesday and Thursday nights I held service in the house of a Roman Catholic. On Sabbath night, he and three other men who attended at his house, were saved. On Monday night two of their wives were saved. On Wednesday night of the week, I organized them into a Fellowship Band in Rev. A.'s house, four men and three wives of three of them,—a little church born and organized within four days. We had eight conversions this week, and ten accessions. Seven of our members were converted from Romanism. We now have five Fellowship Bands, and between seventy and eighty candidates for membership. So you see God is with us.

—Two strings or one, that is the question in the Hindu sect that reverences Shunkeracharya. Some are for the *janvé* pure and simple, the sacred string over one shoulder; others are for an additional string round the neck. A person made himself prominent in Neriad lately, by denouncing and removing this second string, and the magistrate, fearing an outbreak of popular feeling, required him to leave that part of the country.

—Close upon £20,000 has already been expended in the Exploration of Palestine. During 1872 the triangulation and survey covered 1,200 square miles, and are being carried vigorously forward this year. The Jerusalem excavations are to be continued under the direction of M. Clermont Ganneau. There are one or two American Societies engaged in the same work. Excavations all about the area temple are going on. There has never been anything like the attention now given to the soil and structures of Palestine. In the 102nd Psalm, 13, 14, we read as follows :

Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time, is come. For Thy servants take pleasure in her stones and favour the dust thereof.

The four verses next following, are also interesting in this connection :

So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory. When the Lord shall build up Zion He shall appear in His glory. He will regard the prayer of the destitute and not despise their prayer. This shall be written for the generation to come, and the people which shall be created shall praise the Lord.

—We have been favoured with a copy of the Report on Foreign Missions presented to the Free Church General Assembly last May. We observe that the Rev. Dr. J. Murray Mitchell has been appointed by the General Assembly to a post the duties of which seem to be a combination of those of Corresponding Secretary for Missions, and Mission Advocate at home. Three sisters have given £30,000 to the Foreign Missions Committee, subject to an annuity payable to them during their lives. So it may be a good while before the money is available for mission work. The number of communicants in the Indian Churches is thus stated : Bengal, 140; Bombay, 91; Poona, 69; Jaulna, 213; Indapoor, 9; Nagpoor, 88; Madras, 100. Total, 720. The following from a letter by Rev. Dhunjibhai Nowroji relates to Guzarat :

The work of the Lord is prospering in that province, and especially on the borders of the Mahi river, where the missionaries Clarkson, Flower, and Taylor founded a mission in 1846. These brethren laboured hard in faith and hope, and their Christian labours have been and still are bearing fruit. During the last month dear Mr. Taylor, son of our worthy friend the late Mr. Taylor of Belgaum, baptized 58 persons, of whom 40 were adults. There are many more seeking baptism. I was present at some of these baptisms, and never shall I forget the impression made on me then. The whole of the district around Borsud is ripe for the gospel. The lower classes are not only eager to hear its blessed message, but to receive and acknowledge it by a profession.

—The *New York Herald*, speaking of the murder of Mr. Walworth by his own son, says "the old-fashioned ideas of filial subordination are too slow for our fast young people ; they are passing away in the United States." We think there is a change in this respect almost everywhere. In his 2nd epistle to Timothy Paul enumerates among the characteristics of the perilous times that shall be in the last days, disobedience to parents.

—It would appear that the liquor-vendors in England are becoming a great power in the State, and are assuming daily increased political importance. One reason why the Conservatives have been enabled of late to recover a good many seats in the House, is said to be because the publicans generally go with this party. The Nemesis of time, or rather divine Providence, may eventually scourge the country very terribly by the very child which she is now fostering.

—The *Christian*, an admirable paper published weekly (and monthly) in London, says, May 29th : "We have more than once remarked the evident moving of God's Spirit upon his people's hearts, leading to the confession of failure and sin, and to the earnest prayer, Wilt thou not revive us again, that thy people may rejoice in thee? It is not merely that a few prominent individuals are thus feeling after God, and crying for the baptism of the Holy Spirit; these brethren are the mouthpieces of the churches, and the longings which stir their hearts are working mightily also in thousands of other souls whose desires they express."

—Eight women and four men have been crushed to death, this month, in Bengal, by Jugonnath cars; others have been injured, and a magistrate had a narrow escape. Referring to these things the *Friend of India* says :

The unexpected effect of the orders of 16th June has been to reverse all the legislative and executive action of the past ten years, and to put Jugganath once more, in the eyes of the people, under the direct protection and encouragement of the Christian Government. When that Government declared that "any car can probably be safely drawn if the proper arrangements be made," and threw on the chief magistrates of districts the responsibility of providing these arrangements it practically identified itself with the idolatrous abomination even more closely than when, in olden days, it levied the Pooree pilgrim-tax. With a few exceptions the writer has seen the Serampore

dragged on every occasion for fifteen years, but he never saw the Christian officials so completely and in so humiliating a manner made part of the ceremony as on this occasion. The descriptions in the native newspapers show what the people thought of it. The district authorities, executive, police, and engineering, all took part in the preparations in a way that would have been scandalous but that they were stimulated by the new responsibility thrown upon them. They devised and provided, at the cost of the temples, mechanical appliances. A stranger would have declared that the English officials were the most zealous devotees. Whether at Pooree or elsewhere the magistrate now heads the idol procession—but we are bound to say that he never did so before in Hooghly, till this new responsibility was thrown upon him. Such zeal, purely in the interests of human life, on his part would be creditable to the British official, if it did not at once cause him to risk his life and to prostrate the honour of the Government he represents before the hideous symbol of a decaying iniquity.

The Calcutta correspondent of one of our daily papers, thinks there is no need of attaching much importance to these deaths, seeing that so many thousands die of fever. This is certainly an extraordinary way of looking at it. It would excite some sensation in the High Court if a man on trial for murder should advance such a plea.

—The *Satya Dipika* recommends the *Dhambharak* and similar journals that are fond of filling their columns with stale and frivolous denunciations of Christianity, taken second-hand from Tom Paine, Haslam, etc., to take up one of three works which it mentions (those of Paley, Butler and Gregory) and give a refutation of its arguments *seriatim*.

—The *Satya Dipika* has a very favourable notice of the Scripture History in Marathi, a translation of the work by Kurtz by Rev. Mr. Schwarz, and thinks it well fitted to be useful to Native Christians and all who are desirous of understanding the Scriptures. The work has been prepared with great care. No one is more competent to judge of such a work, than the accomplished Editor of the *Lamp of Truth*, and he gives it his hearty commendation.

—We incline to think, after all, that the religious Revival which Reuter reported in France, has reference to a great movement which takes the form of pilgrimages to certain localities. The Pope has proclaimed a Month of Pilgrimages, from July 22nd to August 22nd, in order that all the good people may simultaneously consecrate themselves and their country to Mary. Plenary indulgences are granted to those who take part in this work. The pilgrim-fever is prevailing all over the country and pilgrimages are being organized daily, without waiting for the month of special privilege.—The following is from the Paris correspondent of the (English) *Guardian*:

I extract the following remarks on this pilgrimage from a notice respecting it put forth conjointly by the President of the Central Committee sitting at Paray itself, and the director of the association called that of the Reparative Communion:—

"The movement which carries all France in the direction of the Sacred Heart of Jesus extends itself every day. Our great towns are in a state of commotion. Marseilles, Lille, Cambraie, Lyons, Paris, Nantes, Angers, Montpellier and many others, have come or will come one after the other to make the *amende honorable*, and consecrate themselves to our Saviour on the spot where he deigned to manifest his heart to the Blessed Marguerite-Marie. It is consoling to see the flood of pilgrims which is pouring into Paray-le-Monial praying and telling their beads without regard to human opinion, and chaunting their pious canticles in our streets and public places, along our rivers and on our railways:—

'Sauvez Rome et la France
Par votre Sacré-Cœur!'

Such is the sentiment and the cry of all hearts. Our misfortunes, the hope of a better future before us, the glorious *souvenirs* of Paty Man and Loigny impart a patriotic character to the movement which is taking place among us."

You will not fail to remark the conjunction of "Rome and France" in the above "pious canticle;" not the allusion to "glorious *souvenirs*" and to the "future." Then follows a list of the towns arriving or expected at Paray in this or the next month, for "one month will not suffice for the eagerness manifested." Marseilles was the first to arrive, followed next day by Maçon, which gave place to Châlons, to be succeeded by the pious pilgrims of Lille and Cambraie, of Autun, Charolles, Charlieu, &c., who met each other by thousands at the tomb of their blessed countrywoman. Then came the Lyonnais, in four trains, and after them the pilgrims of Dijon, followed by those of Lons-le-Saulnier. The inhabitants of Creuzot and five hundred scholars of the Petit Séminaire, near Moulins, arrived with pilgrims from Nancy, Metz, Sarrebourg, Toul, Verdun, and Bar-le-Duc. Here you will observe again that some of the above names of places are not without their significance. I mention only besides, not to weary you with names, but to show the extent of the movement—that pilgrimages have also arrived at Paray from Bourges and Besançon, from Grenoble, Mans, Limoges, and Semur; from Beauvais, Beaune, and Dôle; from Chambery and Annecy; from Angers, Montpellier, Clermont, Valence, Troyes, Nantes, Tours, Avignon. "Others," says this remarkable publication, "will follow in great numbers. No; such a movement is not the work of men. It proceeds, as has been justly said, from God; it is the pulsation of the heart of Jesus, which is reanimating France."

That the movement is fostered in every way and patronized by the highest ranks of French society is evidenced by such facts, among hundreds of others, as one which just now meets my eye in the shape of an "important notice relating to banners," issued at the moment, and which intimates to all persons engaged in making banners for the processions that if they will deposit them with the Duchesse de Chevreuse, in the Faubourg St. Germain, her Grace will undertake to transmit them to Paray, and redistribute them to their respective bearers in the processions. The notice and the name reads like a bit out of St. Simon.

A despatch from Rome, dated the 9th June, accords a special Papal benediction to a large pilgrimage, composed of men only, to Paray-le-Monial, organized in the dioceses of Cambray and Arras. But the affluence of pilgrims of both sexes seems equally remarkable. In the Faubourg St. Germain at this moment the "Pilgrimage to Paray" *fait les frais de la conversation* at all the highest tables; and a friend who has just come in from that quarter tells me that he found a well-known lady, on whom he called, preparing to start for the same locality with a large party. One of the last despatches which had been received from thence announced the arrival of "still more pilgrims," adding that "joy was on every face, the weather superb, the whole town draped with banners, the spectacle magnificent."

We have been punished for our slight reference to the views of the Brethren, by a very long letter which will be found elsewhere. We met with a very serious charge brought by implication against all Christians connected with 'denominations,' as belonging to systems dishonouring to God and deprived thereby of their true liberty; and we thought there was no harm in inquiring if this charge, which affects, as we suppose, at least nine-tenths of the true Christians in the world, was just. But the Brethren, while claiming the privilege of denouncing in rather strong language the Christians who do not see as they do, are exceedingly sensitive to anything like a reflection upon themselves.

Our correspondent says that we confound Truth with man's knowledge of the truth; truth is absolute, unaffected by argument. It seems to us that in the matter at issue between us, the question relates to the Truth not as it is absolutely in God's mind, but as it is in the apprehension of the believer. Our Lord promised that the Spirit of Truth should be with his people and guide them into all truth. Did the promise mean that the believer should immediately be made master of all truth, and stand in no further need of instruction? be as infallible in the domains of truth as the divine Teacher himself? If it does not mean this, what is the force of our correspondent's argument? That the promise does not mean this is evident. Peter, thirty years afterward, exhorts the elect saints to whom he writes, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Paul, thirty years after the descent of the Spirit, says he is still counting all but loss for the excellency of the knowledge of Christ. Writing to the Corinthians he says, We know in part. The Spirit of God is given to us that we may know the truth concerning ourselves, concerning the world, concerning God, his perfections, his will, his manifestation in Christ, concerning pardon and the victory over sin, concerning the obligations springing out of our various relations, concerning the church, God's redemptive work from the beginning of the world, the prophecies, the life to come, the judgment, the resurrection, the blessedness of the saved in heaven, the misery of the lost, concerning angels, devils, the god of this world and various other matters. Does our correspondent wish us to believe that all who are guided by the Spirit, that is, all children of God (Rom. viii. 14), have absolutely the same views on all these points, so that one cannot teach another, or hold an argument with another? Why, then, did the Spirit of God take such care to give to the primitive churches pastors and teachers?

Will our correspondent say that all the Brethren see exactly alike on all particulars of religious truth? And that they have always done so? And that they have never learned anything since they received the Spirit? Have his own views never changed? Is it impossible that they should be modified?

Come out of her, my people, that ye be not partaker of her sins, says Christ in Revelation; but to whom? to those who were in Babylon. They went out from us because they were not of us, says John. The grounds of separation here are obvious. In the epistles to the seven Churches, a great deal is pointed out as very unsatisfactory in several of the churches, yet true Christians are not exhorted to leave them.

Some of our friends are in danger, we fear, of attaching too much importance to doctrinal views, too little to the exhibition of the spirit of Christ in the life. It is not what I know that commends me to Christ, but what I am in my walk and conversation.

The great majority of Protestant Christians, four-fifths of the whole, are found in some five or six denominations that gladly and constantly receive one another in Christ, and are not open to the rebuke of our correspondent: "They have separated themselves altogether from the unity that at existed, and have bound themselves into separate bundles by setting up separ tables, having no intercommunion betwee them, each bundle calling their own tabl the Table of the Lord." We believe some of the High Church party do something like this, and we are told that among the Brethren there are three divisions thus separated.

Our correspondent addresses us in an amicable spirit, and we have no desire to

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wound him or anybody else. Our only object is by manifestation of the truth to commend ourselves to every man's conscience in the sight of God.

As we mentioned some months ago, a Society for the Maintenance of the Faith has been formed in the Church of England. The clerical members of this Society are required at certain seasons to say "Mass." This Society is under the protection of "Our Lady and St. Augustine." Another Society known as the C.B.S., or Confraternity of the Blessed Sacrament, has existed for some years, but secretly. A small monthly paper printed by the latter is intended only for the initiated, but a copy of it has fallen into the hands of the Editor of *The Rock*, who says that an intimate relation exists between this Society and that for the maintenance of the Faith. Another paper headed C.B.S. has furnished him with a complete roll of the members of the Society up to the middle of 1871, and of the controlling Council. The *Rock* says:

We were thus in possession of a continuous chain of evidence, not only proving what were the real aims, but also giving us the real names, of the conspirators now engaged in a most nefarious scheme for unprotestantizing our Church. And here was yet another remarkable coincidence, for just at the time that we were conning the list of the associates of the "C.B.S.," a petition was presented to Convocation for the *selection and licensing of duly qualified confessors*, and also praying Convocation to promote the following doctrines, which are declared to be specially dear to a large and increasing number, both of the clergy and the faithful laity:—The doctrines, that is to say, of—

I. The Real Presence of our Lord and Saviour Jesus Christ in the Holy Communion, "under the form of bread and wine."

II. The Adoration due to him there present.

III. The sacrifice which He there offers by the hands of His priest to the Divine Majesty.

Also (1) that "at the *burial* of baptized children due provision be made for the celebration of the Holy Communion."

2. "That provision be made for the decent and reverent reservation of the blessed Eucharist;" also

3. "That the use of Unction be restored, with proper services for the consecration by the Bishop of the oils."

To this infamous petition no fewer than 480 signatures of *English clergymen* were attached, and we are satisfied that in the interests of truth and honesty it is our bounden duty, not only to put the flocks of these false shepherds on their guard, but also to give them and the public generally the opportunity of comparing the names of the 480 petitioners with those of the associates of the C.B.S., and of comparing both with the members of another mischievous body, the E.C.U. (English Church Union).

The *Rock* publishes the list of the members of the Confraternity of the Blessed Sacrament, and among these names, as Priests-Associate, and also as members of the English Church Union, we observe those of Rev. T. Corfield, Egutpoora, Bombay, and Rev. [illegible] Gilder, S. P. G. missionary, Bombay. [illegible] the 480 confessionalist petitioners, 110 [illegible] members of the C. B. S., and 343 of the [illegible] Church Union. The *Church Times* [illegible] that the 480 petitioners for Confession are far from being the whole number of English clergymen who entertain these views, and that in fact at least 2,000 might have signed.—The Rev. C. E. Kennet, S. P. G., Madras, and the Rev. J. W. Wynch, Madras, also appear as Priests-Associate of the Confraternity of the Blessed Sacrament. On the 30th of June Exeter Hall was crowded with Evangelical Churchmen met to give expression to the strong feeling of reprobation awakened by the petition of the Confessionalists. An account of the meeting and of the admirable speech of the Earl of Shaftesbury, Chairman, we have placed among our Selections.

The Bombay Guardian.

SATURDAY, AUGUST 2, 1873.

PERPETUAL MIRACLES.—VI.

Philip, seated beside the treasurer of Queen Candace, with the book of the prophet Isaiah before him, calls his attention first to the things actually set forth in the prophecy which he had been reading. The reference throughout is clearly to some person God designates as his servant; one that is truly his servant, dealing prudently or wisely; a person of great importance in the sight of God, destined to an exaltation above that of kings; one that is to take away the religious disabilities of the Gentiles (sprinkling many nations); he must however grow up in early life under circumstances generally regarded as unfavourable; offering himself then in some capacity to the Jews, he is rejected by them with contempt because his appearance and environments are not what they would think suitable; a man of sorrows and humiliations; he is regarded as smitten of God, and men see in his sufferings an evidence of the divine displeasure, while really he is suffering on behalf of the very people who are rejecting him; he is wounded, bruised, chastised, scourged, in order to procure healing and peace for the people who have gone astray like lost sheep, and it is the Lord himself, Jehovah, who lays upon him the iniquities of all; the just one suffers for the unjust; with sublime patience and meekness, in silence, he endures it all; he is finally cut off, executed, and buried, and though he died the death of a felon, he is with the rich in his death; yet his days are prolonged and he enters upon a path of triumph, dividing the spoil with the strong, and there is this peculiarity about his rule, that he imparts the blessings of justification to men. In a few words the subject of this prophecy is a faithful servant of God, innocent and pure, disregarded in early years, because of his obscurity, conspicuous for sufferings, rejected, despised, treated as a criminal, scourged, put to death, and denounced on account of these very sufferings as one whom divine vengeance suffered not to live, yet afterwards living on, justifying many, attaining to an extraordinary exaltation, confounding kings, sprinkling many nations. Where in all the annals of mankind can we find a person in whom these extraordinary contrasts can be found combined? Rejected of men, accepted of God; humble in origin, of highest exaltation; treated as an enemy of God and man, scourged and publicly executed, yet suffering all patiently in behalf of others, interceding with God in behalf of transgressors, living on, blessing men with justification, clothing himself with power that exercises a controlling influence even on the kings of earth, and removing the uncleanness of the Gentiles. The person described is remarkable for innocence, for lowliness, for the divine favour, for suffering, for ignominy, for bearing the sins of others by divine appointment, for his lamb-like deportment, for his death as a criminal, for the prevalency of his intercessions, for his return to life, his widely extended power, for the blessings of his reign.

Philip now tells the eunuch of Jesus of Nazareth. The Ethiopian proselyte was returning from Jerusalem, where he must have heard of one Jesus, a Galilean, who had been put to death a year or two before, for having called himself Son of God and King of the Jews, and whom thousands had been led to regard as the Messiah, believing that he had risen from the dead. He would also have been told that the heresy threatened at one time to become a very dangerous one, but that the vigour of the authorities had at length succeeded in stamping it out, at least in scattering the thousands who had embraced it in Jerusalem. This Jesus had possessed some extraordinary powers in his lifetime; but his power all left him at last, and he was completely at the mercy of those who executed upon him the penalty of the law. Strange to say, his disciples had become bolder after his death than they were before, and what is remarkable is that they performed the same kind of wonderful works that he had wrought. He must have taught them his secret; but that he himself should have been without power when the authorities seized him, is not easily explained. At all events, Jesus was not the Messiah.

Philip now relates to the eunuch the facts which had been kept back from the latter by his Jerusalem acquaintances, and shows how perfectly all the particulars mentioned by Isaiah had been fulfilled in Jesus of Nazareth. The Jews fancied that the apparent powerlessness of this Jesus when in the hands of the authorities, and his ignominious death upon the cross, neutralized completely all that might be adduced in his favour on the ground of his marvellous works; but Peter shows that this apparent powerlessness and lamb-like submission to death, had been explicitly predicted in the 53rd of Isaiah. He was to be led as a lamb to the slaughter; he was to be numbered with the transgressors; stripes were to be laid upon him; he was to be wounded and bruised; he was to be cut off; all without any resistance on his part; for he was a divinely appointed Victim for the sins of man; God's own chosen sacrificial Lamb; and what the lambs offered by man for 4,000 years could not begin to do, he fully accomplished, removing the sin of the world out of the way of God's mercy, and making effectual intercession for the transgressors. He describes the treatment received by Christ; and as the eunuch, with his mind's eye, follows Jesus from the Jewish Council to the Hall of Pilate, and sees the crowning with thorns, the scourging, the smiting, the blindfolding, the mocking, the rejection in favour of Barabbas, the crucifixion between thieves, he sees the predictions of Isaiah fulfilled to the letter. And Philip, we may be sure, failed not to tell the treasurer of Candace, that the disciples of Jesus, though forewarned by him as to his death, yet, through ignorance of the true nature of the Messiah's work, were not prepared for it, and lost heart utterly, insomuch that while Jesus was in the tomb they scarcely dared to show themselves beyond the threshold of their place of abode. When Jesus died, their hopes, their courage, their influence all died; whichever way they turned, a torrent of universal reproach was ready to be poured upon them; they sighed for the obscurity which had been theirs before they knew Jesus. When a report was brought them that Jesus had risen from the dead, they refused to believe it; corroboration

came, yet they still could not believe; it was necessary that Jesus should appear in the midst of them, talk and eat with them, and show them the prints of the nails in his hands, before they could believe. Then by the descent of the Holy Spirit, after the Ascension of Jesus, they had become endued with power, and had stood up to preach salvation from sin through the blood of Christ, to all men, fearless of what man might do.

Light streams in upon the mind of the eunuch; all is now as clear as day; he sees how much more exalted the divine conception of the Messiah, and how much more suited to man's need than that which the Jews commonly entertained.

And many thousands, since the days of this Abyssinian eunuch, have in like manner been able to see the divine attestation to Jesus as the Christ, afforded by the remarkable prediction of Isaiah lii. 13–liii. 12. And we do not envy any man the state of mind on which this passage of God's word fails to flash the evidence of its supernatural character.

THE SUNLESS NATION.—III.

(An Allegory.)

"My memory goes back," said Light-seeker to me, as we sat under the tree, "to the time when I had just learned to walk and to speak. We little ones lived in the uppermost apartment of our sun-excluding houses, just under the roof, which has here and there ground-glass windows admitting a measure of light. There are no other apartments in those houses which are like these in this respect, and here the little ones first make their appearance and tarry by themselves, till they are able to descend and get away from a locality deemed unfavourable. I remember that I had at first a feeling in favour of the light, caused by hearing the very sweet melody of a bird outside of one of the windows; but I was soon taught that the light was very unwholesome, and not for a moment to be compared to the beautiful gaslight of the lower apartments. So when the time came I was glad to get away from the child-place. After that I was very much interested in the different objects that came before me; but my eye was never satisfied with seeing nor my hands with handling. The appetite grew by what it fed on. I longed for the time when I should be free to range the whole extent of the sunless kingdom and see all the marvellous works of its men of skill. Occasionally I noticed among the passers to and fro of our streets, persons on whose head there was a sort of luminous stone. I observed that the generality of people shunned these persons, and seemed not to care to have much intercourse with them; some even would look contemptuously upon them, and others would go so far as to throw missiles at the heads of those who had these luminous stones. On one occasion I saw a man thus struck in the cheek, and I noticed that while the blood flowed from the wound, the stone on his head became more brilliant. I remarked also that when two of the persons I speak of came together, the stones on their heads became more lustrous. I was desirous of ascertaining whence came these stones of variable lustre, and why they were worn upon the head, and why the men and women who bore them were shunned by others. I had an uncle who belonged to the number of those who bore these stones, and I took an opportunity of asking him to explain these things. He said: My child, you must know that we have learned that the gaslight of this country is injurious and deceptive, and that no man can be sure of his steps who is guided by it. We sought the light; we made acquaintance with the sun; our real home is outside there; we are strangers and sojourners here. Though this region is so guarded against the light, yet there are special avenues for those who bear these stones whereby they can go in and out. If you ask those around you where we found these stones, they will tell you that we found them in the ashes of a great fire; but not so. They that dwell in the light, when they lift their hand on high, with their face to the golden city, find a silver trumpet in their hand: they speak through this, and presently a dove comes to their head with this stone, which thenceforward cleaves to them and enlightens them in the darkness of this gaslit place; for darkness it seems to us. This stone has secret affinity with the source of light; small though it be, it is an inexhaustible fountain of light. Yet will the light cease to shine from it, if we refuse to follow its rays, which move only in one direction. On this account your people prefer their gaslight, which shines in every direction and lets them walk whithersoever they will.—This information made a deep impression on my mind, and for two days and nights I was continually thinking that it would be well for me to get one of these stones. My friends, however, found out what was in my thoughts and laughed me out of the notion. They pointed out the almost universal derision bestowed upon these slaves of the stone as they called them. I had afterwards an opportunity of observing that this class were excluded from our selectest places of delight by the stones, which refused to give them light to enter such places; and concluded that I would enjoy the sweets of liberty and the ample range afforded by the genial gaslight. I was not happy however, nor was it easy to find anybody that was. For having at heart a passion to range, it galled me to be obliged to pursue the occupation by which I earned my livelihood. I hated the things and people that stood between me and my desires, and considered myself a victim of injustice. I fancied that there was some great inheritance of bliss to which I was entitled, and that whatever kept me from it was of the nature of injustice, to be resisted if possible, if not to be hated. In my heart I thought that everybody around me ought to defer to me, recognize me as great, give me honour, throw open to me the paths of pleasure, and place themselves generally at my disposal. So far from that, I found that everybody was actuated by a wicked desire to make use of me in some way to promote his own ends. Nothing disgusted me so much as this selfishness of theirs, this miserable preference of their own pleasure to mine. I felt that they ought to know how much better I was in heart than they were; and I heartily wished to punish them for not recognizing the fact. I afterwards found that they were every one of them actuated by the conceit of his own superiority, each imagined himself the victim of injustice. Every day somebody produced something which he regarded as conclusive evidence of the superiority of his claims to those of others; but the more beautiful and clever his contrivance was, so much the more angry was I because he was getting before me in the good opinion of others. At length my turn came. I wrote and published a poem, expressing the deep scorn of my nature for those who thought so much more of themselves than of me, my wounded sense of injustice, my consciousness of unspeakable merit, my aspirations after greatness, in a word, a poem of the unsatisfiable in man. This was wonderfully popular, and I on the instant became a great man, and, for a little, was almost satisfied. I afterwards found out that the reason why my poem met with such general acceptance was because every man found in it very much the expression of his own state of mind. Its tendency was to invest with a halo of glory that intense self-homage which fills the mind with scorn for men, for circumstances, for laws, for all that does not favour the self-adulation, and which imputes blame to any and every thing, even to the Author and Disposer of all things, rather than to oneself. I found out in riper years that they who praised it, did so because they found in it the praise of themselves; it had the effect of intensifying their self-love, and their repugnance to restraint; and for every flattering thought they gave me they gave two to themselves."

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR BROTHER,—There is an article in the last *Guardian* on which I would beg for space to make a few remarks, which I hope I may be enabled to do with the single desire to promote the cause of Truth.

It will readily be imagined that one who states, "It is *no* reproach to Christianity that there should be *many* denominations of Christians, it simply indicates that there is religious liberty, that the minds of all are not cast in the same mould, and that there is such a thing as progress in the Christian life," and one who believes that "all sects and human systems are dishonouring to the Lord," are neither likely to convince the other of error by any process of human reasoning. As a matter of course, then, I shall disagree with the article in reference to "the Brethren" which, though occupying a column of the *Guardian*, contains not a single reference to the Word of God. It appears to me that this wide diversity of judgment must be traceable to some *fundamental* mistake; perhaps, therefore, as we are responsible to "prove all things and hold fast that which is good," there may be a capability of tracing the origin of the discrepancy.

In Acts ii. I read of the descent of the Holy Ghost; in John xiv. 16, I find that He will abide with us for ever; He is therefore with us *now*, and not only with us, but *in* us (see next verse); John xvi. 13, I read, "When He, the Spirit of Truth, is come, He will guide you into ALL TRUTH:" therefore if you and I are members of Christ, we are each indwelt by the Holy Ghost, the Spirit of Truth, and He is in us for the *purpose* of guiding us into *all Truth*. What is truth? Is it not something absolute, something unaffected in the least by all argument and contention? For instance, it is *a* truth that Venus revolves round the Sun in an orbit inferior to that of the Earth, yet until the invention of the telescope, when it became a universally acknowledged fact, men disbelieved it, and argued against the possibility of it; but the truth was as it is now, and remained unaffected by such argument. I dwell upon this because a notion plainly enunciated by the Duke of Somerset, "Truth is the daughter of Time" (probably an adaptation of Strauss) seems to have largely affected *Christians* of the present day, and it appears to me that this mistake of confusing Truth with man's knowledge of Truth, lies at the root of the illogic in your article, which I believe contradicts plain truth lying on the surface of Scripture, as I will point out just now. According to this article a man is—not to seek to identify himself with *the Truth*, but to read the Truth, then examine the mistaken creeds and formularies of men and—to identify himself with that "system" or "set of views" which to his mind contains the least errors, or which "are nearest the Truth." Let us look at this for a moment. To be able to pronounce a set of views nearer than all others to the Truth, I must know the Truth and also I must know all sets of views (of itself surely too much to lay upon a poor mind like mine); but supposing I have the gigantic mind capable of learning all this, and I learn it, what am I to do next? Why, deliberately with the Truth itself before me, to put some one of these human erroneous adaptations in its place! Of course I know you too well to suppose you would actually propose such a course to a young convert, but this I maintain is the ultimate tendency of your argument. Now do you think it would be too preposterous for a babe in Christ to pray as follows with any expectation of being heard? "O God, I thank Thee for Thy word, but I tremble when I read therein of the perilous times that were to come (which times have surely now come) of Christians having a form of godliness but denying the power thereof, of evil men and seducers waxing worse and worse, deceiving and being deceived, when Christians will not endure sound doctrine, but after their own lusts shall *heap to themselves* teachers, having itching ears, and shall turn away their ears from the truth and shall be turned unto fables; when I read the injunction not to be tossed to and fro and carried about with every wind of doctrine in the sleight of men and cunning craftiness with a view to systematised error;' but I rejoice—yet with trembling—when I read that all Scripture is given by inspiration of God *that the man of God may be perfect*, when I read that as a babe, having in me Thy word which we have heard from the beginning, and having an unction from the Holy One which abides in me, I need that any man teach me. O God, keep me leaning on man, strengthen me to trust both Thy word and Thy unction, and so [illegible] THY WAY that in the midst of man's corr[illegible] Thy way upon the earth I may rejoice and with confidence 'I have more understanding t[illegible] all my teachers, for Thy testimonies are my me[illegible] tation.'" Is it possible that such a prayer out[illegible] strips God's grace or power? Surely not! Ah! I know many a poor illiterate soul who can bless God and reply "Surely not." May God increase their number!

You ask the question, "Is it blameable for men who agree with regard to particular views to come together and worship and work together?" And you beg this, the whole question, thus: "No, if they are not hindered from obeying Christ's

command to love all his people, and if they do not put the less in place of the greater." Had your reply been "*not* if," &c. I could agree with you, for I know they *must* be so hindered and *will* and *do* put the less in place of the greater; but your answer is a distinct negative, and implies that they need not be hindered thereby from obeying Christ's command, and need not place the less in place of the greater. This, I say, contradicts very surface-truth. My reply would be, it is most decidedly blameable if God's word is truth. It is one of the very sins committed by the Corinthians—nay *the* sin which gave rise to all the others—and condemned with a most withering rebuke, in the 1st Epistle to them, "Is Christ divided?" Dividing themselves into sects, saying "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," was the beginning of all their disorders, and is first attacked by the Apostle, who from that fact alone condemns them as "carnal" and "walking as men" (iii. 4.) Note how the sin is described by the Apostle. Some were saying "I am of Paul," not "I am of Paul *against* Apollos," &c.; they would not have allowed that "being of Paul" hindered them in obeying Christ's command to love all His people, or that they were putting the less in place of the greater, but the Apostle not being ignorant of Satan's devices, tells them his desire (iv. 6) that they should learn in him and Apollos "*not to go beyond that which is written*—that no one of you be puffed up FOR one AGAINST another," and he commenced his reproofs by exhorting with the authority of Christ (i. 10) "that ye *all* speak the *same* thing and that there be *no* divisions among you, but that ye be perfectly joined together (they were dislocated) in the *same mind* and in the *same judgment*" *or opinion* (γνώμη). In vi. 20 I find that this sectarianism incapacitated them from eating the Lord's Supper. "When ye come together *therefore* into one place ye *cannot* eat the Lord's Supper" (margin). The "therefore" carries back to the cause (18), "there be divisions among you," and immediately after, verse 20, the Apostle proves that they *did* not eat the Lord's Supper. But let this pass. What is the state of things in the present day? Why! Christians have not merely said "I am of Luther, and I of Calvin, and I of Knox, and I of Wesley," maintaining the while *one* table like the Corinthians, but they have separated altogether from the unity that at first existed and have *bound themselves apart* into separate bundles, by setting up *separate* tables having no inter-communion between them, each bundle calling *their own* table the Table of the Lord, round which they have respectively walled themselves in by separate codes and creeds, and, to crown it all, this is called "*progress in Christian life.*" Progress it is. May the Lord open the eyes of his own to the nature of the progress! The Lord calls us Brethren, therefore we are told it matters little if we *call ourselves* Baptists, Episcopalians, Presbyterians, Methodists, nay apparently if we even call ourselves "the Christian World."

You say "This very party (the Brethren as they are called) is now broken into three," &c. I am surprised to hear you quote the number so low. I am not certain but what it may not be too low. I think I have sometimes (has not the *Guardian?*) heard Roman Catholics make a very similar remark in regard to Protestants, 103 in place of 3 being the only difference. Does the *Guardian* bow in silence to such logic? Does it in any way prove Roman Catholics *not* to be "in a seriously false position, dishonouring to God"? If not, why imitate such logicians?

You finally write that "they ('the Brethren as they are called'), as it seems to us, just add to the number of sects," which you say "makes little difference if they find reason to believe that their body (each of the three bodies respectively?) is best in accordance with the mind of the Spirit. most favourable to the spiritual guidance of members." I have reason to believe that ism, or adding to the number of sects, great difference to God, or he would not forbidden it in the 1st Epistle to the Corinthians, and to believe that it makes *not* a little fference to yourself, or you would not have devoted a column of the *Guardian* to discuss the position of "the Brethren as they are called." If you had said that it was quite possible for Christians to refuse any of the sectarian titles, Episcopalian, Presbyterian, &c., and yet form themselves into a sect, I would agree with you, and so also had you said it is quite possible to have such a thing as Brethrenism; but if you mean to assert, which it appears to me you do, that Christians cannot have fellowship together without forming a sect, or joining a sect, I would ask the recent *Guardian* question—*must we sin?*

I must apologize for the length of my letter. It takes but half a line to write "Truth is the daughter of Time," but I fancy it would take the most brilliant critic several lines to effectually expose the mistake. I have attempted to reply to a column of the *Guardian*, fully conscious of my lack of brilliancy or power of expressing myself concisely, but as Truth is my object I hope it may be accepted as my excuse.

Your affectionate Brother in Christ,

C. T. HAIG.

Poona, 24th July 1873.

Epitome of News.

Saturday, July 26, 1873.

—Lord Laurence in his evidence before the Indian Finance Committee says: "The Governor of Bombay had sold in an irregular way, without the knowledge of the Government of India, an old standing country-house belonging to the Government of Bombay at Dapoorie, and he asked leave to spend that money in building a new Government House at Poona. Eighteen months afterwards he returned to the Government of India with a new application, after he had spent 90,000*l.* on it. The house was not even then finished. I severely reprimanded him for this conduct, and called for an estimate of the work still remaining to be done. A long time elapsed before the estimate was furnished, and it was not furnished until after I had left India. And even all that time he was going on spending more money upon it. I do not think the Government of India could have done more; it would not have been advisable to have suspended the Governor of Bombay."

Though the main fact here stated is well known to us in Bombay, the whole statement shows us how powerless the chief ruler of India is to stop wasteful expenditure of public money. It is noteworthy that whilst this extravagance was going on, other highly paid officials were making the most vexatious petty retrenchments and reductions in offices, of petty clerks, peons, &c., spreading dismay and destitution in many families all over the presidency.

—*Christian Advocate:* "A combined effort is being made on the part of the geographical societies and scientists of Germany to turn the tide of emigration toward southern Brazil, and, according to accounts, with great success, where there is already a colony of some sixty thousand Germans, occupying a territory about as large as Belgium. They have changed all this territory, known as 'Rio Grande do Sul,' into one great grain-field, and find a ready market for their produce in the neighbouring provinces, and have fairly made a German port of Alegre, a city on the coast. They neither mingle with nor assimilate themselves to the Brazilians, but retain their own language and social customs intact, and thus give rise to the hope among the Germans in the Fatherland that they may form a nucleus to a great German colony in the New World, and not be lost to the parent country, as are those who come to us. They have already three German newspapers, with singing and gymnastic associations—the first that the German establishes when he colonizes in foreign lands. They are building mills, oil and sugar presses, and are rivalling the English emigrants there in all kinds of industrial operations. Nearly all the saddlery, lances, and spurs for the Brazilian army are now furnished by these Germans. It is quite possible that the Brazilians will ere long find out that these strangers have come to possess the land."

—*Obituary of the Week:* Prince Poniatowski; Hiram Powers; W. Miller, late of the India Office; Rev. T. Garnier, late Dean of Winchester; Mr. M. Marshall, late of the Bank of England; Capt. F. Peel, R.N.; J. Phillips, Esq., J.P. for Surrey; J. Rand, Esq., J.P. for Yorkshire; Lady Avarina Mary Vane-Tempest; Lady Darrell; Lady Chetwode; Dowager Lady Musgrave.

Monday, July 28.

—*Times of India:* "They have a new way of recovering old debts in Persia. A correspondent at Bushire tells us that the other day a suit was filed against a man for an alleged debt; the claim was proved, but the debtor declared his inability to pay. Thereupon the Prince Governor did not lock him up or let him go, but ordered him to sweep the streets until the amount should be forthcoming. The sentence was carried into effect, and in a day or two the amateur scavenger somehow found the cash. Private vices are public benefits is a maxim as old as Mandeville; and we can fancy what a clean place Bombay would be if anybody who did not pay his debts had to clean the streets."

—"The Mowa Mahajun case has at last terminated. The *Bombay Samachar* informs us that 35 of the Mahajuns were tried at Bhownuggur on the 13th instant, twelve of whom were handcuffed. Five were sentenced to seven years' imprisonment, with a fine of Rs. 2,000 each, six to three years' imprisonment, with a fine of Rs. 2,000 each. The rest were acquitted. It is said that the convicted persons intend to appeal."

—*Bombay Gazette:* "The tramway laid down in Calcutta does not pay its expenses. It is, therefore, proposed to spend Rs. 85,000 on an extension so as to reach the jute screws, and to run sidings to the principal merchants' warehouses."

—It is said that a company is about to be formed for running road steamers between Agra and Muttra. The Indian Postal Department tried to do this some time ago and failed. Private enterprise may be more successful.

—A Simla telegram states that the Sultan of Zanzibar has been informed by the home authorities that it is not convenient to receive him at present.

—The *Madras Government* has issued the following order on July 4:—"The Governor in Council has again carefully considered the arguments for the re-establishment of the lower classes in the junior department of the Presidency College, and has come to the deliberate conclusion that the proposed reversion of the policy that has been adopted of late years in this respect is *not* expedient. The ground on which it is advocated is, in fact, the successful rivalry of schools mainly supported by voluntary effort, which is precisely the result which the Government desire to promote. To give to an institution supported by Government an artificial stimulus, in order to enable it to drive private institutions from the field, is to act in direct opposition to the principles laid down by the Home Government, and which appear to be perfectly sound. The Governor in Council is, therefore, unable to accept the recommendations made by the Director of Public Instruction."

—*Contemporary Review* on the Turf: "When a man possesses a Derby favourite he has a sorrowful time of it; for the race-horse being a most delicate animal, excessive care is required in its management. Besides, if the horse has been heavily backed,—and there are few Derby favourites which have not been heavily backed,—so that the bookmakers stand to lose large sums of money by its winning, the owner and trainer are in constant fear of the horse being 'got at,' or of some stable boy being bribed to 'nobble it,' or to render it, by some foul means or other, incapable of winning the race. The late Lord Zetland's horses, *so for as he could control them*, ran straight enough, for in no walk of life is it more certain that a man has his price than in the business of the turf. We dare say Lord Zetland had very honest people about him, and we know many trainers of horses are sterling men, who cannot be tempted from the path of duty, but we know equally well that there have been trainers of whom their employers lived in constant terror. The owner of a first favourite for the Derby or St. Leger knows not the moment at which he may recede in the betting, or become afflicted with some trouble that will frustrate the cherished hopes of years. He is afraid to trust his trainer, although he may have told him that his bank account will be swollen by a cheque for two thousand pounds the moment the horse which he trains passes the winning-post. But what is an owner's two thousand when placed against a bookmaker's five thousand? and what signifies such a trifle as five thousand pounds to a man who stands to pay away ten times that sum if the horse wins the race, and to bag fifty thousand should it lose? 'Uneasy,' it is said, 'lies the head that wears a crown,' but still more uneasily lies the head of him who owns a favourite for the Derby."

—*Bombay Gazette:* "Mr. Holloway, the well-known vendor of certain patent medicines, has resolved to give £250,000 for the building of hospitals for the insane, for incurable patients, and for convalescents. Mr. Holloway does not purpose to endow these institutions, but simply to build them, leaving the public to provide the means for maintaining them when they are once established."

We have seen a statement to this effect before, and also that Mr. Holloway gives away a great

amount in private charities. It may appear very ungracious to ask how he obtains his money. If his pills are all they are said to be, then hospitals ought not to be necessary.

—The *Lancet*, quoting from the *Manchester Guardian*, says: "The respectable widow of a Manchester photographer, Mrs. Petschler by name, and resident in Bowdon, began to decline in health, owing to her exertions for the support of her family, till at the close of 1871 her low nervous state induced religious melancholia. She was attended by the parish doctor, and was therefore regarded as before the law a pauper. One evening, the necessary certificates having been procured, she was driven to Macclesfield County Asylum, on the plea that she was to consult a doctor. Her derangement, be it noted, was certified to be neither dangerous nor suicidal. On entering the asylum she resisted violently, but was dragged struggling and screaming to a room and locked in. Next she was put into a dormitory where there were sixteen lunatics in bed. 'The horrors of that night,' she says, 'I shall never forget; some swearing, some calling filthy names, some going into fits.' She was often struck by the patients, once so severely that she was disfigured for weeks. At last, with Midsummer, came a letter from the doctor that she might be set at liberty, but it was not till October that she was allowed to rejoin her family, distressed beyond measure at her long estrangement. Such is her story, attested by a well-known firm of solicitors and private friends; we hope that the accused parties will lose no time in clearing themselves. Her case was evidently one which ought to have been treated at home, and it illustrates rather painfully the slight provocation by which a real or putative pauper may, on the certificate of an apothecary and an order from a clergyman or overseer, be silently removed from kith and kin, and made the companion of the lowest and least improving class of lunatics."

—*Indian Statesman*: "Is the intervention of the Courts to prevent the sale of female children to the service of an idol, that is to a life of prostitution, an interference with the religious practices of the Hindoos? Such is the question that an appeal which was lately made against a finding of the Joint Magistrate of Madura raises. Lately no fewer than 9 prisoners were charged with this offence: two of them with having brought to the temple at Dindigul two young girls, the grand-daughters of the last prisoner, aged about 6 and 3½ years respectively, and there got them made dancing girls, 'by marriage to the god and by tying on their necks *pottus* in token thereof, with the intention that they should acknowledge that they would be devoted to prostitution'; and the other 7 prisoners were present, in various ways aiding and abetting the other two in this unlawful act." The Magistrate convicted them. They appealed. The case appears to have been referred to Government. The *Statesman* says: "We are surprised that the Madras Government should have deemed this a case to which its prerogative of pardon could be justly extended, and yet we are told that it has done so. When even the Hindoos themselves are unanimous regarding the immorality of tolerating *devadasa* slavery, we do not see why religious scruples should prevail with Government. The Koran not only tolerates but approves of slavery, and yet we have not scrupled to put it down with a high hand in a Mahomedan kingdom. Surely the cause of these unfortunate children sold from childhood to a life of vice, has as great claims upon humanity as the oppression of the Ethiopians, and it has still stronger ones upon the Indian Government."

Tuesday, July 29.

—China and Japan news: *China.* The Audience Question has been so far officially settled that an edict in the *Peking Gazette* of June 14th admits foreign representatives to the presence of the Emperor. The edict is, however, worded in a manner offensive to the dignity of the ministers.—Mr. Wade has applied to the Government to have the tombs of our soldiers in Chusan put in order, and has repaired the Cameronian monument at his own expense.—Newchwang coal has been tried in H. M.S. *Thistle*, and is very favourably reported on. —Another Mahomedan rebellion is threatening in Kansuh.—A proclamation issued in Hupeh against female infanticide would seem to imply that the practice is terribly prevalent.—Rinderpest has again appeared at Shanghai.—H.M.S. *Rinaldo* has carried down a memorial tablet and a present of $100 to the islanders at Chinsan, who behaved so hospitably to the wrecked crew of the *Drummond Castle*. They were much gratified.—A "Rice Company" has been started by Chinese.—One of the vessels employed in the Tonquin exploring expedition arrived on the 26th. Its officers have furnished an interesting report.—Mr. T. C. Hayllar has been appointed Acting Judge of the Summary Court.—A heavy cyclone passed within a short distance of Hongkong on the 3rd July. Some minor accidents occurred in the heavy gusts of wind that heralded its approach, but no lives were lost.—A steam ferry boat has been started to run between Hongkong and British Kowloon.—Letters from the Chinese at San Francisco speak strongly of the anti-Chinese feeling exhibited in that city.—Fishermen have been offered a Government reward of ten dollars for each occasion of pointing out unknown rocks.

Japan. Women are now allowed to stamp important deeds or writings with their own stamp.—The introduction of opium at some of the ports is attracting unfavourable comment.—Admiral Brumer has taken command of the Russian squadron, *vice* Admiral Federovski.—The desponding views taken of the public finances by the late treasury officials have been officially contradicted.—The office of the *Japan Mail*, with others in the same building, was recently consumed by fire.—The Oriental Bank will, it is said, start a branch at Nagasaki.

—The last report of the Travancore Branch of the London Missionary Society contains several allusions to witchcraft. Take this as an illustration recorded by a native evangelist in Nagercoil. A woman suffered from hysteria for three years. Every paroxysm was considered by her husband and neighbours as a peculiar attack of the demon, and every means was tried to expel it. Her husband expended more than Rs. 30 in making offerings to four demons. Vows requiring an outlay of Rs. 50 were also made, but all in vain. In November last, she had a fit by which she suddenly lost all motion, speech and feeling. Devil dancers were called in. They sang, danced and daubed her with sacred ashes, but with no effect. One of them, an old man, became so angry at what he considered the wilful dumbness of the devil, that he ran to her with an uplifted large knife saying, "I will cut you to pieces if you do not at once reveal your name." This scene continued till midnight, when the husband, who had made arrangements to set out for the hills the next morning, lost his temper and said, "How can you, who are unable to know the *name* of the demon, contrive to expel it? Begone with your worthless dancings!" So saying he removed his wife to the care of a Christian who was living close by. He addressed him and said, "I have heard enough of your God. From this time forth I am a Christian. If my wife dies before I return, you are at liberty to bury her. I shall have nothing to do with demons any more." The Christian and his sister offered prayers on behalf of the patient. She grew better and the whole family is regular in its attendance at divine service. "Devils were once very dreadful, but now we find their mouths shut and their power nullified by the introduction of Christianity," say the people.

—We are sorry to hear that cholera broke out rather severely at Singapore on the 15th instant. The Colonial Secretary telegraphed to the Indian Government for the prompt despatch of a liberal supply of medicines.

—*Indian Statesman*: "News of a frightful epidemic comes from Bangkok. A peculiarly malignant type of cholera, accompanied by vomiting of blood, is carrying off the natives of the city at the rate of 200 per day. A strict quarantine on all vessels from the Gulf of Siam has been enforced in the Straits Settlements, and we are consequently left in ignorance of the progress of the epidemic."

—*British Medical Journal*: "Dr. William H. Hammond, in discussing the sanitary influence of light, observes that the effects of deficient light upon the inmates of hospital wards and sick chambers have frequently come under his personal observation. Most physicians know how carefully the attendants upon the sick endeavour to exclude every ray of light from the apartment; and it must be admitted that the members of the profession are often fully as assiduous in this respect. That the practice, except in some cases of actual disorder of the brain and other parts of the nervous system, is pernicious, he is well satisfied. During the early years of the late war he visited the camp and hospital of the regiment stationed in West Virginia. Reports had reached General Rosecrans' head-quarters that the sickness and mortality were something frightful, and he was ordered to examine minutely into all the circumstances connected with the situation of the camp, the food of the men, &c. Among other things he found the sick crowded into a small room, from which the light was excluded by blinds of india-rubber cloth. They were as effectually bleached as is celery by the earth being heaped up around it. Pale, bloodless, ghost-like looking forms, they seemed to be scarcely mortal. Convalescence under such circumstances was almost impossible, and, doubtless, many had died who, had they been subjected to the operation of the simplest laws of nature, would have recovered."

Does not something analagous to this happen when sickly Christians are excluded from the full sunlight of Christ's glory and power?

—Fall of rain in Bombay up to Saturday, 26th,—38 inches.

Wednesday, July 30.

—*Lucknow Witness*: "We are glad to learn that special services are held at Nynee Tal with encouraging results. In addition to occasional special services in the Mission chapel, prayer meetings are held weekly in private houses, and a deepening religious interest begins to be apparent. Several persons have professed conversion, and many tokens for good have been received by God's people. Not the least interesting part of this work is that among the soldiers of the convalescent depôt. A half-dozen faithful men hold meetings nightly, and work successfully in trying to lead their comrades to the Saviour."

—The same: "We are glad to hear of another important enterprise which bids fair to become a valuable auxiliary to mission work in India. 'The Rajpootana Female Medical Mission' has been projected by some influential ladies in England and India, and aims in the first place to train teachers and medical zenana visitors, and afterwards through these agents to carry on an extensive missionary work in the country. Its chief promoter in India is Mrs. Beynon, wife of the Political Agent at Jeypore. The Honourable Miss Lawrence is Secretary of the Committee, and among the patrons are the Duke and Duchess of Argyll, Lord Lawrence, the Dean of Westminster, and other distinguished persons. It is proposed to send out a doctor and his wife early in the ensuing cold season, and to open a training school at Agra, for the training of 'carefully selected English women (residents of the country)' with a view to their subsequent employment in work among the zenanas."

—The *Madras Times*, commenting on the facts brought out at a Coroner's inquest on the body of a European pensioner, says: "It would not require a great deal, one would fancy, to bring about the death of a European who was living in the way that Hopwood was. And this Hopwood was only one of a class who live in the greatest poverty and degradation. They live in the vilest purlieus of the native town, and Chintadrepettah, which is supposed to be the vilest, contains a great number of them. They mix with the lowest natives, and after a few years of the lowest debauchery they die like dogs. Once a month they appear before the Paymaster if they are pensioners, and, if they have any self-respect, they will borrow a suit of clothes to put on when they draw their pay. But sometimes they put in an appearance in the most wretched costume, a date mat being the only clothing that they are possessed of. Their pensions are all forestalled before they get them, and it is terrible work for them to get on at all; but, somehow or other, they manage to obtain a supply of the vilest country liquor, which of itself is enough to bring them to the grave in a very short time. Those who live in this way are not all pensioners."

—*Indian Mirror*: "A Brahmin became a convert to Islamism at Umballa. This was an occasion of great rejoicing among the Mahomedans of that city. But shortly after his conversion the Brahmin is said to have suddenly disappeared from the mosque with a bag containing Rs. 300 belonging to a Mahomedan who, without suspecting for a moment that it would be stolen, placed it near him himself while engaged in silent prayer."

Thursday, July 31.

—Heads of Intelligence: The French Government has given notice of an early renewal of commercial negotiations with the English Government. A duel has taken place on the Luxemburg territory between M. Paul de Cassagnac, the Bonapartist, and M. Ranc, the Communist. Both combatants were slightly wounded in the affray.

The new Ministry in Spain are about to propose that a President of the Republic shall be elected every four years, and not be eligible for re-election.

—The deficit of 22 millions sterling is to be met by a sale of national property to that amount.—The party of the Left have issued a manifesto in which they state that their withdrawal from public affairs is only temporary.—The Carlists are blockading the town of Vich, in Catalonia.—The railway authorities have paid the insurgents a heavy sum of money to prevent further interference from their armed bands.—The new Government has issued a manifesto to the nation, in which they appeal to their patriotism to assist them in crushing the rebellion.

A new Italian Ministry has been formed in which Signor Minghetti holds the presidency.—The health of the Pope has so much improved that His Holiness is now able to walk with a stick.—A few cases of cholera have occurred in Venice.

Details of Sir Samuel Baker's expedition have been received, bringing information of his movements down to June 29.

Sir D. Corrigan's Bill to close public-houses in Ireland on Sunday has been rejected by 140 votes to 83.

The captain of the *Murillo* (the vessel which ran down the *Northfleet*) has been sentenced to pay a fine of 200,000 reis by the Custom House authorities at Lisbon for entering the Tagus on his last voyage from London, and suddenly leaving on the ground that he merely went for orders, whereas he had cargo for the port.

A despatch from Barcelona states that General Campos having accused the soldiers of Colonel Vega of pillaging churches and outraging women, the Lieutenant-Colonel of the Tarifa Chasseurs denied his statement. This contradiction led to a duel between the two officers.

An attempt has been made to burn the Vienna Exhibition, which with the reports of cholera is believed to be the work of a conspiracy to prevent the success of the Exhibition.

The *Eastern Budget* states that the illness of which Mrs. Brewster and Mrs. Craufurd died at Vienna was not cholera, but an intestinal affection which is often met with in southern countries at this season of the year, and is usually the result of a cold.

An enterprising American aeronaut proposes crossing the Atlantic in a balloon, and is at New York trying to raise the necessary 2,000*l.* to carry out his project. According to the *Graphic*, he intends to start in a balloon 100 ft. in diameter, containing 10,000 lbs. of ballast, and having a drag-rope of about 1,000 ft. long, relieving the balloon of weight to the extent of the rope's immersion in the water. The passengers will travel in a wickerwork car of two storeys, with strong canvas sides and roof, the lower storey of which will be used for storing provisions—such as cooked and canned meat and fruits, and quicklime for boiling coffee and eggs. Underneath the car will be an open gallery for taking observations of the sun, and below this a lifeboat. Professor Wise calculates on a strong westerly current to bring him to England. Should this trip prove successful, the Professor proposes circumnavigating the globe, an undertaking which he calculates will take some eight or nine days.

Friday, August 1.

—Mr. Bodger of Malabar Hill has been charged with keeping a ferocious dog and inciting him to attack a mallee in the service of Mr. C. Douglas. The Solicitor for the plaintiff being asked what compensation he would propose, said "five rupees a bite." This, we presume, is the figure for a bite at a *mallee*, but what would be the figure if the Solicitor himself had been bitten, or the Magistrate, or a High Court Judge?

—The following extract from a police case at Kurrachee speaks for itself: "Mrs. Moore admitted having struck the complainant, assigning as a reason for her doing so that the complainant's [illegible]er had come into the compound and she [illegible]d her to go out, when the woman used foul [illegible]e towards her; this provoked her and she [illegible] the stick to chastise the woman, when [illegible]nant requested her to beat him instead [illegible]ster, and she took him at his word."

Cochin Argus: The inquiry into the Ettmakkal Outrage Case is being conducted by Mr. [illegible]nro. From our latest advices we learn that seven witnesses have deposed to the fact of the Deacon Paulose having been tortured, tied by a rope, and dragged along the streets, and in other ways disgraced by the Extra Police Manoo Sing and his peons.

The Ellava woman Mooavali Chucky has also given her deposition, to the effect that she had not only been beaten by the Extra Police, but had also been stripped and made to walk naked in public. The delectation of Manoo Sing at this spectacle seems to have been so great that he is alleged to have remarked to his peons:—"Behold! the best view of our Vishnoo to-day." She also deposed to certain other facts, which, however, are unfit for publication. Her statements were corroborated by four witnesses on Saturday last.

—*Weekly Review*: "The Rev. William Ewart, of Old St. Pancras Presbyterian Church, has been elected to the vestry of that parish. The contest appears to have been between religion and temperance on the one hand and Sabbath trading and the liquor traffic on the other. The latter suffered a signal defeat in every candidate they put forward."

—"At a meeting of the Royal Geographical Society on Monday, Mr. Ney Elias was awarded the Founders' medal for having, with only a Chinese passport, travelled from the Great Wall of China to Nijni Novogorod, a distance of 5,000 miles, and for having made observations by the way."

—"A memorial service in honour of John Stuart Mill took place in the Unitarian Chapel, Finsbury, of which Mr. Conway is the lecturer. On his ascending the pulpit the choir sang, 'Famous old Chaucer, swanlike in dying,' after which he read certain extracts from the book of the prophet Isaiah. He then gave from Confucius the chapter 'On Character.' This was followed by the recital of Buddha's essay on human graces, excellences, and duties, and then concluded with the beatitudes from the 5th chapter of St. Matthew's Gospel. After the hymn—

'Calmly, calmly lay him down:
He hath fought the noble fight;
He hath battled for the right;
He hath won the unfading crown'

was given an address. Then came the sermon, of which the text was: 'The righteous perisheth, and no man layeth it to heart.' Mr. Mill appears to have become a Unitarian saint."

A chapter of Confucius, Buddha's essay, and the 5th chapter of Matthew's Gospel, strikes one as being a singular combination of things that differ.

—Deaths last week—274.

Selections.

THE ANTI-CONFESSIONAL MEETING.

The success of the Anti-Confessional Meeting has exceeded the most sanguine anticipations. In spite of the rain, Exeter Hall was crowded on Monday evening by an overflowing assemblage. The far greater number, as befitted the occasion, was composed of *men* all animated by one spirit of indignant feeling at the insult offered to the Church of England, partly by the petition of the 400 confessional priests, and still more by its pusillanimous reception by the timorous Bishops of the Southern Province. There was a numerous body of clergymen of high standing on the platform and in the body of the hall, besides a goodly array of intelligent and resolute laymen, determined to do battle in God's strength in the defence of the Church of their forefathers, menaced as it is both within and without by Romish emissaries, and still more by the compromising apathy of the watchmen appointed to man its battlements.

The Reverend Prebendary Wilson in grave and solemn words first of all invoked the blessing of Almighty God upon this vast assemblage, and struck the keynote of the evening by alluding to the occasion of the Meeting, threatened as the Church of England was, according to the declarations of our Archbishops, by dangers proceeding from those who desire to subvert the principles of the Reformation and the truths of God's Word. A short interval succeeded the close of the prayer, which drew forth a general and hearty Amen. The Secretary announced letters of sympathy from various distinguished noblemen and gentlemen, and every sentiment that denounced the practice of auricular confession was loudly cheered.

The Earl of Shaftesbury, as Chairman, was received, on rising, with a burst of enthusiastic welcome, such as might be supposed to greet some veteran chief on coming to the front of soldiers whom he had often led to victory. He began with the thrilling words, "Clergy and laity, friends of the Reformation in the Church of England, and friends of *further* reformation if need be." The words operated like an electric shock, and indicated the sympathy of nearly four thousand auditors with the speaker. He briefly stated the cause of the assembly to be found in the daring and reckless attack upon the purity of the Church of England by the 400 priests who had petitioned the prelates sitting in Convocation, and boldly demanded,—"That in view of the wide-spreading and increasing use of sacramental confession, your Venerable House may consider the advisability of providing for the education, selection, and licensing of duly qualified confessors, in accordance with the provisions of canon law." He asked what would have been the answer of those whom he now addressed to such a petition in degradation of God's Holy Word. The word *inadmissible* would have been too weak; scorn and disgust would have been their fitting reply. He asked, would the Bishops have faltered over a petition to abolish Episcopacy, or to exclude them from the House of Lords, and would they have referred it for the consideration of a Committee? He thanked God that confession was not consistent with the rubrics, but if the thing was consistent with rubrics and yet opposed to Holy Writ, let the rubrics go to the winds. It had, however, been referred to a Select Committee whilst the Bishops went to their dioceses. Therefore it was that, after some correspondence with the Archbishop of Canterbury, from which it appeared that the Report would not appear till July, he had told his Grace that he must not consider the laity as precipitate if they took the matter into their own hands and at once proceeded to action. Up to the present time it is understood that a well-known Southern Bishop has prevented anything from being done.

The noble Earl then proceeded very calmly and logically to discuss the question at issue, declining to enter into disgusting details, but laying down general principles involved in the system of the confessional. He alluded to its great and violent inroads upon the peace, the purity, and the comfort of domestic life, upon the perfidious and audacious manner in which it puts itself in the place of Christ, and, with matchless impudence, positively displaces our great and only High Priest from his own glorious office. His Lordship showed the nature of the rite by referring to the bold and impious mendacity exhibited in the 6th canon of the 14th session of the Council of Trent. The Confessor, according to that Council, is not a minister but a Judge, sitting in the place of God; and this is to be the character of the Anglican priesthood should the petition of the 400 priests be granted. It is to such sacerdotal judges that English men and English women are to be subjected; but if they submitted to it they would be unworthy of the Church in which they were born and the Revelation which God has given to us. In proof of this statement his Lordship cited the authority of the late Dr. Hamilton, Bishop of Salisbury, a very "amiable and excellent" although misguided man, who, in a letter to the *Times* in 1866, wrote:—

"This justifies those who have been so ordained" —that is, in the Church of England—"in believing that they have committed to them the same power which the priests of the rest of the Catholic Church, both in the East and the West, have ever claimed as their inheritance." Here Dr. Hamilton, who was the organ of these men, speaks of the power claimed by the priests of the Church of England as derived from the priests of the Church of Rome, as being the same power; having the same extent, dimensions, and efficacy. And that, he was sorry to say, was endorsed, in a letter to the same paper, by no less an authority than Dr. Pusey.

Having thus established the identity with the Romish system of the system craved by the 400 petitioners, he went on:—"Their views, if carried out, would have a complete Roman issue; they would lead to everything that is worst in the Romish Church; they would lead to the greatest degradation of mind and soul; they would lead to the trampling upon everything that we hold sacred—first, by unholy priests, then by their unholy master, the Pope of Rome."

Lord Shaftesbury next proceeded to characterize the "hideous bestiality" of the system as inculcated by Romish Canonists, and particularly by Dens. The book had the imprimatur of the late Archbishop Murray, and, said the noble lord, "if Dr. Murray, with all his goodness and with all his piety, could give his imprimatur to such a Satanic book as that, what must be the sentiments of the large mass of those who are imbued with all its doctrines, and who bring its principles into practice?"

Extracts from the essays of Mr. Orby Shipley, who is still a clergyman of the Church of England, further illustrated the identity of the Romish system of the confessional with that which our

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Bishops have referred to a Committee. He also read a terrible extract from M. Michelet's work published in 1866. The confessor represents himself as in the place of God. Lord Shaftesbury said:—

"Mark the language which follows, and it agrees with what I have learnt from other sources. 'But you tremble,' says the confessor; 'you dare not tell this terrible God your weaknesses and childishness: well, tell them to your father.' Here is the accuser of man to God and of God to man. 'God,' says the confessor, 'is a terrible God, and you dare not confess to him, but I am your father, and you may confess to me.' Is not that the doctrine taught by the Jesuits when, in inculcating the worship of the Virgin, they say that Christ is hard and inaccessible, and the Virgin tender and accessible, and that Christ should therefore be approached through the Virgin? Thus to represent God as a terrible Being who can only be approached through a priest is a foul libel on the Christian religion, which presents God before men as the direct source of all comfort and consolation, and accessible to the weakest through the mediation of his blessed Son. 'Come then, my child, come and tell me what you have not dared to whisper in your mother's ear.' (Shame.) There are a few little words added. He soothes her apprehensions by—'Who will ever know?'"

We have only given a few extracts, but in the report of the speech, which was justly characterised as "magnificent," there will be found an amount of concentrated argument and eloquence seldom rivalled. At the conclusion, after saying that we had not provoked the conflict, he thus closed:—

"We love the Church of England. (Cheers.) We wish to maintain her in all her integrity; we wish to promote her honour and her efficiency, but her honour and her efficiency live in her obedience to the Holy Scriptures. (Cheers,) If she waver in her allegiance, if she abandons the Reformation transmitted from our fathers by God's blessing to us—I say if she waver in her allegiance, if she abandons her principles, let her go. (Loud and reiterated cheers.) Let her go, and all the bishops with her. (Renewed cheers.) I say from the bottom of my soul, from my inmost heart, and do you respond to this—Perish all things so that Christ be magnified." (Loud and repeated cheers, the whole assembly rising and cheering again and again and again.)

Then followed the speeches of the Common Serjeant, Sir Thomas Chambers, M.P., the Rev. C. D. Marston, Mr. Newdegate, M. P., Mr. Inskip, Mr. Andrews, Mr. Edward Greene, M. P., and Mr. Frank Bevan, each admirable in different ways; but we can only afford at present to refer to the report. The interest of the Meeting was maintained to the end, and we cannot but hope that by God's blessing a blow has been struck at the root of that system of Ritualistic aggression on the Church of England which has too long been suffered to go forward not only unchecked, but almost encouraged, by our Prelates.—*Record.*

TELEGRAPHIC NEWS.

London, 24th July: In the House of Commons yesterday Mr. Forster read a letter from Mr. Gladstone, who is temporarily indisposed, declaring that the extension of the household franchise to counties cannot long be delayed.—Mr. Forster's Education Bill has been passed; all amendments were negatived.—The *Daily News* considers that an early announcement will be made of a new Liberal programme.—Some severe thunderstorms have occurred in the provinces, and several people have been killed; the weather is now cooler.—The Shah goes to-day to Turin and thence to Vienna.—The Emperor of Austria is going to St. Petersburg.—Mr. Gladstone has resumed attendance in Parliament.—Lord Enfield has announced that the commercial treaty was signed at Paris yesterday, the main provisions of which are renewal of the treaty of 1860, until June 1877, and national treatment of vessels.—The Indian Budget will be made known on Wednesday next.—The Lords have agreed to the Commons' amendments of the Judicature Bill, with a few slight exceptions.—The Grand Duc Nicholas Constantinovitch has returned to St. Petersburg from Khiva.—A German frigate has captured a Spanish steamer manned by Internationalists and Insurgents.—The price of coal is declining.—*Obituary:* Lord Wolverton.

Paris, July 25: Government have passed the Bill empowering the Permanent Committee to authorize the prosecution of attacks made against the National Assembly, by 396 against 263 votes.—The Germans have completed the evacuation of French territory with the exception of Verdun.

London, 26th: The conditions of peace between Russia and Khiva are as follow:—Payment by Khiva of an indemnity of two million roubles to Russia within seven years, Russia meantime occupying Kungrad and Schuralian as a guarantee of Khiva's engagement. Abolition of capital punishment throughout Khiva. Maintenance of independence of the Khanates under rule of the Khan, the boundary being the River Amou Daria. The Khivan possessions on the right bank of the River Amou Daria to be ceded to Bokhara in consideration of the assistance rendered to the Russians. The final evacuation of Khiva by the Russians to take place on 27th August.—In the House of Commons last night the Hon. Mr. Bourke's motion was discussed in favour of a Royal Commission to inquire into the best mode of officering with Europeans the native army in India. Lord Elcho advocated that grievances of officers of the late Indian Army for bonus compensation should also be referred to the same Commission. Mr. Trevelyan, Mr. Laing, and Sir Stafford Northcote urged relegating the question to the Indian Government. Mr. Grant Duff then discussed the Bonus grievances and defended Lord Cranborne's settlement, which, he said, all subsequent Secretaries of State and Indian Viceroys had asserted. H. M. Government, though declining to appoint a Royal Commission, agreed that Mr. Bourke had pointed out many defects, especially regarding the Staff Corps, and Mr. Duff promised that there should be a careful consideration of the whole subject by those best qualified to deal with the question. The motion was thereupon negatived.—The Rating Bill has been rejected in the House of Lords.—A conflagration at Baltimore has destroyed one hundred buildings and four churches.—The Egyptian Loan of 32 millions sterling has been issued.—The French Assembly has voted a bill abolishing the tax on raw material.—Contreras, Commander of the Insurgents at Carthagena, has threatened reprisal unless the Germans release the captured Spanish steamer.

Madrid, 27th: There has been fighting at Valentia for five hours with heavy loss.

28th: The Republican troops to-day renewed their attack on Valentia, which is at present held by the Insurgents, and, after five hours' desperate fighting, hostilities were suspended in order to allow the arrival of reinforcements. The Insurgents in Valentia offer to surrender conditionally, but the Government demands unconditional submission, otherwise the bombardment will be continued.—Seville and Murcia are in the hands of the Insurgents.

London, 28th: The Shah has been brilliantly entertained at Turin and Milan.—The damage done by fire at Baltimore is estimated at 600,000 dollars.

29th: In the House of Commons last night Lord Enfield, replying to Mr. Callan, said that the Carlists had overrun Northern Spain, but that the moment had not yet arrived to recoguise their belligerency.—Earl Granville in the House of Lords, replying to Lord Stratheden, said that the recommendations of Sir Bartle Frere were being anxiously considered.—Lord Stanley of Alderley called attention to affairs in Acheen, and moved for the correspondence relative to the abrogation of the Treaty of 1824. Earl Granville replied that that treaty had been abandoned because it had proved impracticable and useless.—Sir George Jessel has accepted the Mastership of the Rolls.—The German Government disavow the capture of the Spanish Insurgent vessel.—In the House of Commons last night, Mr. Gladstone's proposal was carried for a vote of an additional allowance of £10,000 per annum to H. R. H. the Duke of Edinburgh, and £6,000 to the Princess Marie in the event of her being left the survivor.—Mr. Gladstone is again indisposed.

Paris, 29th: The Assembly has voted the abolition of surtax on foreign vessels, commencing from 1st of October.

Rome, 29th: His Holiness the Pope, receiving twenty-two bishops nominated at a recent consistory, reiterated his excommunication of the Freemasons.

Madrid, 29th: The Committee of Public Safety at Barcelona has dissolved itself. The Insurgents hold Granada.—The Republican troops have captured the principal strategical positions round Seville. An insurgent squadron of five gunboats has landed troops at Almeria. The Government is negotiating with the insurgents at Valentia.

30th: The insurgents at Carthagena have formed a Ministry.—The Carlists have relinquished the blockade of Bilbao.

London, 30th: The Commons last night rejected a motion censuring the Post Office Treasury for misappropriation of telegraph balances, but adopted an amendment, with the assent of Government, regretting the unauthorized employment of these balances, and declaring it to be the duty of Government to prevent a recurrence.—Mr. Lowe announced his intention of giving fullest effect to the recommendations of the Zanzibar mail committee.—There is an outbreak of Asiatic cholera in the East End of London.—Mr. James FitzJames Stephen, Q.C., has been appointed successor to Sir George Jessel.—Hawaii intends concluding a reciprocity treaty with America, ceding Pearl River Harbour.—Latest advices from the Gold Coast, dated 3rd instant, state that there has been no further fighting with the Ashantees.

Paris, 30th: The Assembly, after voting the commercial treaty with England, has adjourned till November. Marshal MacMahon's message, read before the closing sitting, announces that he will be answerable for the maintenance of order. The Marshal eulogizes the Assembly, and deprecates manifestations on the occasion of evacuation of French territory by the Germans: he declares that peace is the first necessity for France.

PASSENGERS SAILED.

Per Str. *Ellora, July 25th:*

For Southampton.—Mr. G. Hardy, child, and infant; and Mr. Powell.

For Brindisi.—Mr. F. Halsey.

For Venice.—Captain F. A. Wilson and Mr. Thompson.

Per Str. *Sunda, August 1st:*

For Southampton.—Mrs. Charles Fraser; Mrs. Gray and two infants; Mr. J. C. O. Owen; Rev. W. Mitchell; Lieut. F. M. Chalmers; Sergt. and Mrs. Pace and child; Mr. W. St. John Carr; and Mr. Milner.

For Brindisi.—Mr. E. J. Simkinson; Hon. R. Spankie; Mr. W. Mackintosh; Mr. and Mrs. Cappel; and Mr. Edward Baudry.

For Venice.—Mr. Ayerst; Mr. St. Jullien; Mr. T. Guthrie; Mr. C. Fisher; Mr. S. B. Newton; and Mr. A. S. Hines.

For Aden.—Captain Mourilyan.

Per Str. *Arabia, August 1st:*

For Alexandria.—Mr. Henry Harris.

For Port Said.—Mr. and Mrs. C. W. Simson and a lady.

For Marseilles.—Mr. Birr and Mr. E. L. N. Courtes.

For Naples.—Mr. Thomassin.

For Genoa.—Capt. Fox and lady; and Mr. B. Tallow.

For Aden.—Mr. P. de Souza.

PASSENGERS ARRIVED.

Per P. and O. Str. *Orissa, July 31st:*

From Southampton.—Mr. H. Herbert; Mr. J. Ogilvie; Miss Edwards; Mr. Balfour; Mr. B. H. Budding; Mr. E. Bovill; Mr. A. Mayhew; Miss Mayhew and sister; Capt. E. Giles; Mr. Rayner; Capt. W. Osborn; and Mr. H. Duggan.

From Venice.—Mr. J. J. Whitty and Mr. Hart-Davies.

From Brindisi.—Mr. and Mrs. Beatson; Mr. Schroder; Col. H. G. Woods; Mr. Lely; Mr. P. Ryan; and Mr. E. J. Churcher.

From Brindisi to Melbourne.—Mr. H. Westmacott.

From Aden.—Mr. James Jackson.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

TRAILL—At Jeypore, July 24th, the wife of the Rev. John Traill, U. P. Mission, of twin daughters.

MARRIAGES.

STEWART—MANN—July 14th, at St. John's Church, Colaba, by the Rev. Ward Maule, Mr. W. S. Stewart to Miss Sarah Mann.

RYALL—PARKHILL—July 12th, at St. Mary's, Poona, by the Reverend G. A. F. Watson, F. W. Ryall, G. T. Survey, to Miss Winifred Victoria Parkhill, daughter of J. Randell, Esq., of Poona.

BAYLISS—HANKINSON—July 21st, at the Church of St. Patrick, by Rev. G. T. Bridges, Mr. John Bayliss to Miss Mary Hankinson, of Kotree.

COTGRAVE—HEWETT—July 28th, at Byculla Church, by the Rev. G. C. Reynell, Mr. T. M. Cotgrave, eldest son of Lieutenant Colonel Cotgrave, late Bombay Horse Artillery, to Miss Mary Hewett.

DEATHS.

McISAAC—July 20th, drowned at sea on the passage between Kurrachee and Bombay, Mr. Donald McIsaac, Chief Officer of the B. I. S. N. Company's S. S. *Penang.*

MIGNON—July 15th, at Kurrachee, Violet Isabella, infant daughter of Captain M. J. J. Mignon, Brigade Major, Sind District, aged 8 days.

RAYMOND—July 28th, at Upper Duncan Road, Mr. James Raymond, late Deputy Marshal of H. M.'s County Jail of Bombay, aged 42 years.

MARSHALL—July 29th, at Poona, of fever, Mr. James Marshall, Engine Driver, G. I. P. Railway, deeply regretted.

MARTINNANT—May 25th, at Chudderghaut, Mr. Edward James Martinnant, Junior, Director of Music in H. H. the Nizam's Service, leaving a widow and two children to bemoan his loss.

TEMPLETON—July 28th, at Sholapore, Thomas William, son of Thomas and Mary Templeton, Bombay Ordnance Department, aged 1 year 8 months and 24 days.

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